



EMBRACING DIVERSE ACCENTS TO PROMOTE EQUALITY IN ENGLISH LESSONS

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WE ARE GOING THROUGH THESE TOPICS:

- IDENTITY & ACCENT**
- WHY SOME PEOPLE MIGHT WANT TO LOSE THEIR ACCENTS**
- WHAT CAN WE DO TO CHANGE THIS PERSPECTIVE?**
- SOME PRACTICAL IDEAS TO TAKE TO YOUR LESSONS**

A NEW STUDENT COMES INTO YOUR CLASSROOM.

YOU ASK EVERYBODY A QUESTION.

AS SOON AS THIS NEW STUDENT OPENS THEIR MOUTH,

YOU IMAGINE THAT THEY MIGHT BE BRAZILIAN.

WHY DID THIS HAPPEN?



Image: Unsplash

LANGUAGE LEARNERS AND IDENTITY



NON-STATIC NATURE

SOCIAL INTERACTIONS

RELATIONSHIPS

SOCIAL ROLES

LANGUAGE

(MCCROKLIN; LINK, 2016)

WHAT ABOUT ACCENT?



“ACCENT IS CREATED NOT ONLY BY SOUNDS IN THE LANGUAGE (SEGMENTALS) BUT ALSO BY PITCH, STRESS, AND SPEECH RATE (SUPRASEGMENTALS)”

(DERWING & MUNRO, 1997; KANG, 2010; MCCROKLIN & LINK, 2016)

A group of young women are walking on a wet, brick-paved street. They are wearing matching outfits: some in bright yellow long-sleeved dresses and others in teal-green long-sleeved dresses. They are carrying various accessories like bags and water bottles. In the background, there is a building with a sign that says "MAIN STREET USA". The scene is captured in a cinematic style with soft lighting.

**“LANGUAGES ARE
SHAPED BY THEIR
USERS”**

(JENKINS, 2009, P. 10)



WHY

HAVING AN ACCENT

MAY BE PERCEIVED

AS UNDESIRABLE?

NEW IDENTITY

WHEN SHE **SPEAKS RUSSIAN**, SHE SAYS, SHE FEELS “**GUARDED, RESERVED, UNCOMFORTABLE**”. BUT WHEN SHE SPEAKS **ENGLISH**, SHE DESCRIBES HERSELF AS “**CURIOUS, OUTGOING, FREE**”.

SIMILARLY, TONY, WHO GREW UP SPEAKING ENGLISH AND SPANISH AND WENT ON TO LEARN FRENCH, SAYS THAT WHEN HE SPEAKS **FRENCH** HE FEELS “**SOPHISTICATED, ELEGANT, SUAVE.**” HIS OPINION OF **FRENCH PEOPLE AND CULTURE?** “**SMART, ELEGANT, ADMIRABLE.**”

(PRENTIS, 2017)

**“YOU SEE YOURSELF THROUGH
THE CULTURAL VALUES OF THE
LANGUAGE YOU ARE SPEAKING.”**

(PRENTIS, 2017)

ACCENTISM

ACCENT REDUCTION



Laura Loveday/CC

**“STANDARD IS DEFINED AS THE VARIETY THAT IS NORMALLY
SPOKEN BY EDUCATED PEOPLE AND USED IN NEWS BROADCASTS
AND OTHER SIMILAR SITUATIONS.”**

(CARTER, 1995)

**“THICK, HEAVY, FOREIGN, SLIGHT,
STRONG, SOFT, FAINT, FAKE, LILTING,
NATIVE, CLIPPED, FUNNY, STRANGE,
DIFFERENT, GOOD, CHARMING, SEXY”**

(THORNBURY, 2017)

**OFTEN, DISCRIMINATION ABOUT ACCENT HAS
NOTHING TO DO WITH ACCENT
AND EVERYTHING TO DO
WITH CLASS, RACE, GENDER
AND OTHER DEMOGRAPHIC FEATURES.**

(LOVE, 2020)



WHY

HAVING AN ACCENT

MAY BE PERCEIVED

AS UNDESIRABLE?

TO WHOM

HAVING AN ACCENT

MAY BE PERCEIVED

AS UNDESIRABLE?

ACCENT REDUCTION?

**“AN L2 ACCENT IS NOT AN ACCENT REDUCED BUT AN ACCENT GAINED:
A FACILITY WHICH INCREASES LEARNERS’ CHOICES BY EXPANDING THEIR
PHONOLOGICAL REPERTOIRES.**

**INTERESTINGLY, WE NEVER HEAR REFERENCES TO “GRAMMAR
REDUCTION” OR “VOCABULARY REDUCTION”.**

(JENKINS, 2020)

MODEL?



Welcome to IDEA.

The International Dialects of English Archive was created in 1998 as the internet's first archive of primary-source recordings of English-language dialects and

accents as heard around the world. With roughly 1,600 samples from 120 countries and territories, and more than 170 hours of recordings, IDEA is now the largest archive of its kind.

IDEA's recordings are principally in English, are of native speakers, and include both English-language dialects and English spoken in the accents of other languages. (Many include brief demonstrations of the speaker's native language, too.) The archive also includes extensive Special Collections.

Paul Meier is IDEA's founder, director, and principal contributor, personally collecting nearly 20 percent of the archive. He established IDEA to provide actors the real-life



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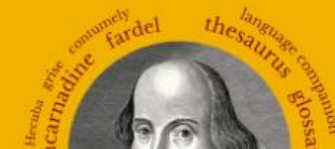
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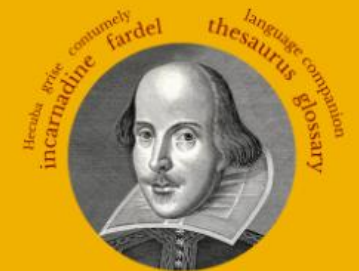


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NO ACCENT?



Welcome to The Accentism Project.

Accentism is a term which refers to [linguistic discrimination](#) (see also 'linguicism' and 'languagism'). In the sense that we are using it here, it describes any situation in which an individual feels as though they have been unfairly judged, treated, or commented on because of the way they speak, write, and communicate more broadly.

This project has the aim of uncovering and challenging such discrimination in everyday life. The site provides the opportunity for people to share their own stories and experiences of language-based bias, prejudice, and discrimination.

The site also offers information, resources, and current research on topics around the issue of accentism in an attempt to raise awareness of what is often described as one of the last socially acceptable forms of prejudice. Importantly, language-based judgements are more often than not a proxy for other forms of prejudice and discrimination (such as classism and racism), including those characteristics which are protected by law. Given that our identities are enacted through language, along with other symbolic resources, our language use becomes a means by which others make judgements about us. The information and resources available here demonstrate that users of language varieties and linguistic features deemed 'non-standard', 'regional', and 'foreign' – among others – frequently encounter bias, prejudice, and discrimination. This happens in every sphere of our daily lives; in the workplace, in the classroom, and even in the courtroom.

STORY TAGS

- academia (6)
- American (7)
- andaluz (2)
- Australian (2)
- Birmingham (2)
- Black Country (4)
- bullying (3)
- Catalan (3)
- class (3)
- education (10)
- elocution (2)
- English (6)
- foreign (4)
- Geordie (3)
- German (4)
- Greek Cypriot dialect (3)
- interview (2)
- Irish (3)
- job (3)
- Liverpool (2)
- Midlands (3)
- Newcastle (2)
- NHS (2)
- non-native (4)
- northern (8)
- oxford (4)
- phonics (2)
- posh (7)
- positive discrimination (2)
- professional (3)
- RP (9)
- school (6)
- Scots (2)
- Scottish (8)
- scousers (2)
- south east (2)
- Spain (4)
- speaking speed (6)
- standard (2)



Início



Em alta



Inscrições



Biblioteca

FILTRO



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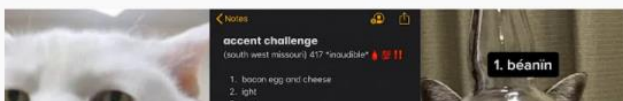


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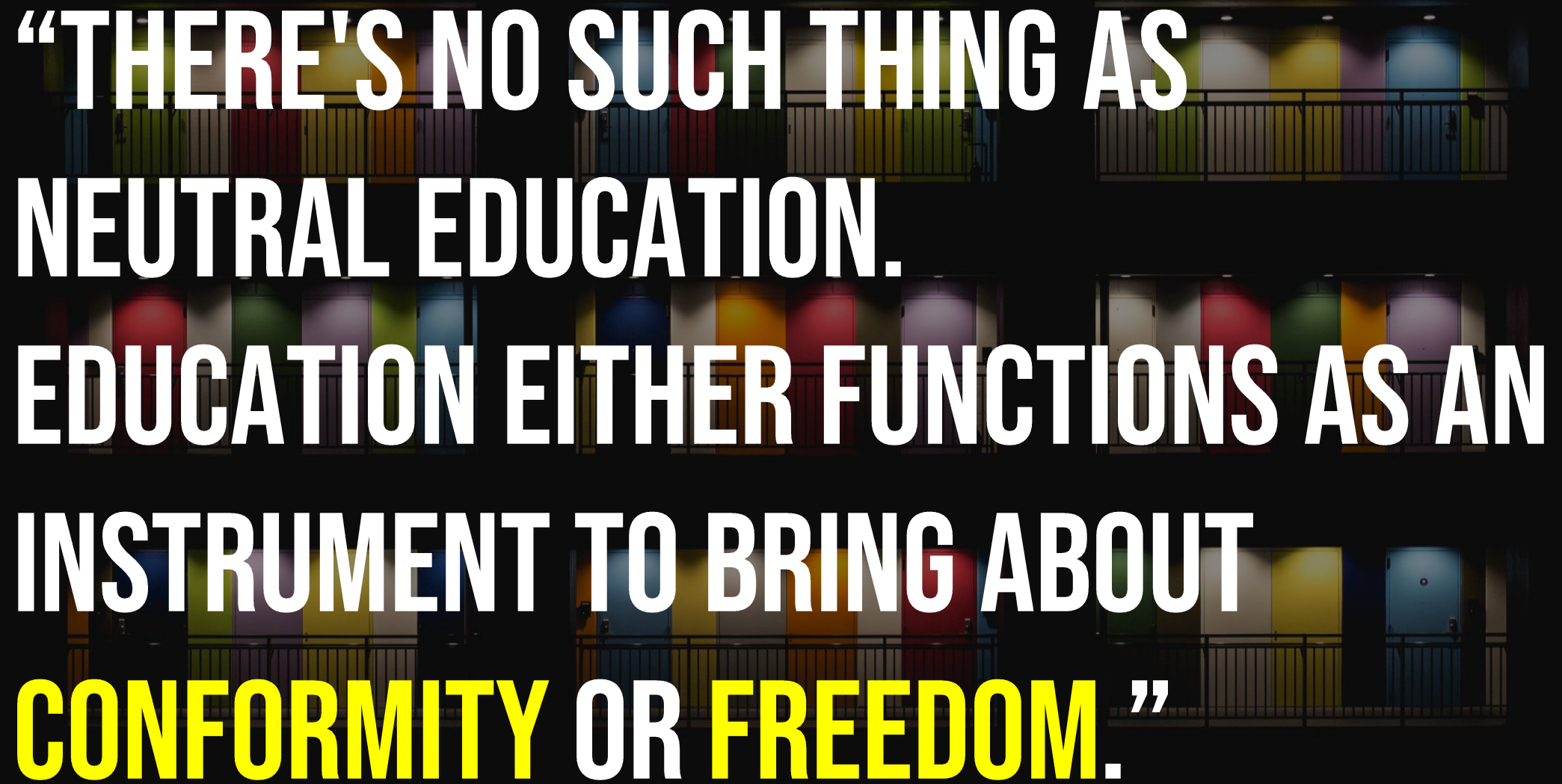


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NEUTRAL?



“THERE’S NO SUCH THING AS
NEUTRAL EDUCATION.
EDUCATION EITHER FUNCTIONS AS AN
INSTRUMENT TO BRING ABOUT
CONFORMITY OR FREEDOM.”

(FREIRE, 1970)

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THANK YOU!

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